Finishing Ch 8 Notes

III. Coping with China: Comparing Korea, Vietnam, and Japan

A. Korea and China

1. Silla (688–900), Koryo (918–1392), and Yi (1392–1910)

a. With aid from the Tang dynasty, the Silla were the first Korean state to unite the warlike leaders of the peninsula. While they did receive Tang aid, they fiercely guarded their independence.

III. Coping with China: Comparing Korea, Vietnam, and Japan

2. Tribute, Confucian students, and Confucian patriarchy:

a. The new Korean state did agree to be a tribute state and sent many students to China to study the Confucian classics. Later, Confucian schools were developed in Korea. A very orthodox interpretation of Confucianism led to serious restrictions on Korean women.

3. Yet distinctly Korean:

a. While there was a strong Sinitic influence on the Korean elite, little of this made its way down to the poor Korean peasants, living in serf-like conditions. The elite also maintained their language and culture, even developing an alphabet called hangul rather than using Chinese characters.

Map 8.2 Korean Kingdoms, ca. 500 C.E.
Chapter 8, *Ways of the World: A Brief Global History with Sources*, Third Edition

III. Coping with China: Comparing Korea, Vietnam, and Japan

B. Vietnam and China

1. 1,000 years of Chinese rule (111 B.C.E.–939 C.E.)

    a. The Han conquerored the Vietnamese heartland around the Red River and ruled it as part of China for 1,000 years. Many Chinese migrated south, bringing Confucianism, culture, and administrative systems.

2. Sinicization of the elite

    a. This prolonged contact thoroughly sinicized the elite. The Vietnamese elite lived as part of the greater Chinese world and were a cultural distinct from the lower classes.

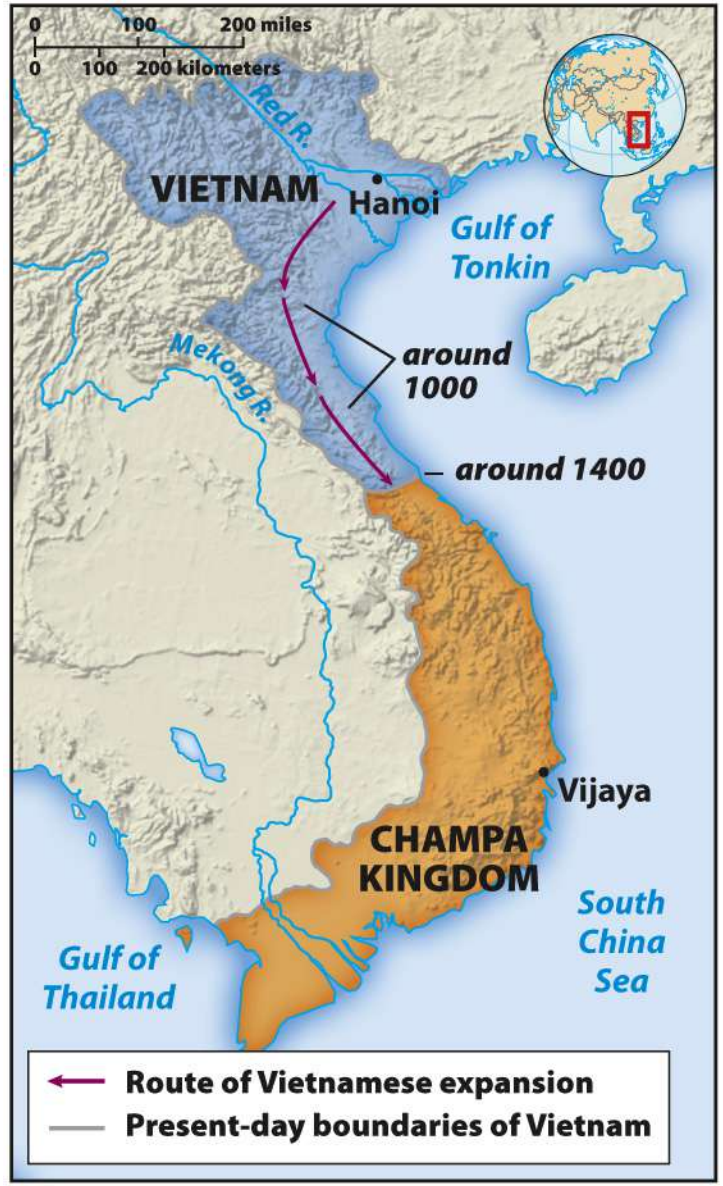
III. Coping with China: Comparing Korea, Vietnam, and Japan

3. Independent tribute state:

a. While independence was won from a fierce rebellion, the new Vietnamese state became a tribute state of China and used Chinese systems and symbols in its statecraft.

4. Many Southeast Asia cultural practices:

a. While the elite were very much in the Chinese cultural world, the lower classes were part of a greater Southeast Asian world, enjoying cockfighting, the betel nut, and greater freedoms for women.



Map 8.3 Vietnam
Chapter 8, *Ways of the World: A Brief Global History with Sources*, Third Edition

Independence for Vietnam
Pictures from History/CPA Media
Chapter 8, *Ways of the World: A Brief Global History with Sources*, Third Edition

III. Coping with China: Comparing Korea, Vietnam, and Japan

C. Japan and China

1. Voluntary and selective borrowing

a. Because of Japan's physical distance from China, it was never conquered. This allowed the Japanese to voluntarily and selectively borrow what they wanted from China without having anything forced on them.

III. Coping with China: Comparing Korea, Vietnam, and Japan

2. Shotoku Taishi (572–622):

a. A prominent aristocrat who led the movement to study the Chinese political system and use it as a model for the new Japanese state. He launched several large missions where students, monks, scholars, and artists visited China to learn what they could and bring it back to Japan.

3. Decentralized state creates the Samurai:

a. The Japanese never created the fully centralized Chinese-style state system. As the emperor was often more ceremonial, the real power fell into the hands of the regional warriors.

III. Coping with China: Comparing Korea, Vietnam, and Japan

4. Buddhism and Shinto:

a. While Buddhism was a Chinese import, it did not replace the indigenous veneration of kami or local spirits. Indeed, many Japanese blended Buddhism with Shinto spirit worship.

5. Relative freedom of elite women:

a. Compared to Korean women, Japanese elite women enjoyed much more freedom. Property rights and divorce regulations were much more favorable. This may be because the Japanese studied China during the more liberal Tang dynasty. There were many great works of literature written by elite Japanese women.

Map 8.4 Japan
Chapter 8, *Ways of the World: A Brief Global History with Sources*, Third Edition

The Samurai of Japan
Library of Congress, ID #pd 01046
Chapter 8, *Ways of the World: A Brief Global History with Sources*, Third Edition

Izumi Shikibu
Pictures from History/CPA Media
Chapter 8, *Ways of the World: A Brief Global History with Sources*, Third Edition

IV. China and the Eurasia World Economy

A. Spillovers: China's Impact on Eurasia

1. Salt making, paper, and printing

a. China's dynamic economy and technological innovations spread far past its borders and were adopted in the Islamic world and Europe. Paper was a huge innovation and spread through the Islamic world very quickly. While Muslim cultures valued calligraphy and did not take to printing, Europeans would develop printing when they began to use paper (it is unclear if there was a Chinese influence on European printing). Paper and printing allowed for the spread of literacy in Europe, stimulating important changes in the coming centuries.

IV. China and the Eurasia World Economy

2. Gunpowder and the compass:

a. Other technologies were modified and expanded upon. Gunpowder, for example, was refined as a key component of warfare by Muslim armies that made cannons and Europeans who would develop personal firearms. Sailors around the world tinkered with the technology of the compass, adapting it to their specific needs.

IV. China and the Eurasia World Economy

3. Finished goods from China, commodities to China: a. The vibrant Chinese economy produced finished goods such as textiles and porcelains for export to distant markets. In return, Chinese began to consume commodities such as spices from the islands of Southeast Asia. This process served to build mutually dependent markets of consumers and producers.

IV. China and the Eurasia World Economy

B. On the Receiving End: China as Economic Beneficiary

1. Cotton, sugar, and faster rice

a. China's contact with the outside world also allowed technology, ideas, and crops to flow into China. From India, the Chinese learned how to raise cotton and sugar cane. These became important sectors of the Chinese agricultural sector. From Vietnam, China gained a faster growing rice that did well in the southern Yangtze basin. This led to a major growth in population and a shift of China's demographic balance from the north to the south.

IV. China and the Eurasia World Economy

2. Persian windmills and Buddhist printing:

a. From Persia, China learned of windmills and developed a similar technology. The spread of the Buddhist world into China led to the development of printed images and texts, as devout Buddhists wanted images of the Buddha and short religious texts that could be carried as charms. In the Tang dynasty, Buddhist monasteries transformed the practice of printing with seals into printing with blocks. The first printed book was the Buddhist classic the *Diamond Sutra*. A Buddhist monk from India first identified the soils that contained saltpeter and were flammable, leading to the formula for gunpowder.

IV. China and the Eurasia World Economy

3. Cosmopolitan cities, respected merchants, and monkey gods:

a. Thanks to the connections with the Indian Ocean basin trade, the cities of coastal China soon saw the development of communities from Southeast Asia, India, Persia, Arabia, and beyond. Quanzhou had Buddhist, Muslim, and Hindu places of worship and study. While violence could erupt between ethnic communities, as in the massacre of tens of thousands of foreigners in the 870s, trade with the Indian Ocean world created major economic growth in south China. Merchants increasingly gained a new social acceptance and overcame older Confucian disdain. The culture of the Indian Ocean world also entered in the form of popular stories such as tales of a monkey god, obviously derived form the Hindu deity Hanuman.

V. China and Buddhism

A. Making Buddhism Chinese

1. Foreignness of Buddhism

a. When Buddhism first came to China via the Silk Roads during the Han dynasty, it was perceived as too foreign and un-Chinese. The emphasis on individual salvation and withdrawal into monasteries conflicted with the Confucian emphasis on the family and social obligations to be engaged in making the world a more harmonious place. Buddhists' discussions of infinite time fell on deaf ears to a culture that measures time by generations and dynasties.

V. China and Buddhism

2. Social instability and Buddhist comforts:

a. Once the Han dynasty began to crumble and then collapse, Buddhism quickly made inroads into Chinese society as Confucianism was discredited and the world became an unstable and dangerous place. While Buddhist teachings gave meaning to a world in chaos and explained suffering as a part of life, monks provided shelter for travelers and refugees. Soon Chinese from all levels of society turned to the Buddha's message, and elite Chinese began to sponsor monasteries and other institutions.

V. China and Buddhism

3. Translating words and concepts:

a. Buddhist monks also made a concerted effort to translate the terms and concepts of the faith into a meaningful and acceptable message for Chinese society. For example, there was a greater emphasis on patriarchy.

4. Mahayana and the Pure Land School:

a. With its emphasis on relics, rituals, and deities, the Mahayana branch of the faith spread in China. A popular form of Buddhism was the Pure Land School, which taught that simply repeating the name of an earlier Buddha, Amitabha, would lead to rebirth in a land of paradise. Salvation by faith rather than intensive meditation or study made Indian Buddhism a popular and more Chinese faith.

V. China and Buddhism

5. Sui emperor Wendi and state support:

a. Under the Sui dynasty, emperor Wendi built monasteries at China's five sacred mountains and used it as a rationale for his reign and military campaigns. With state support, monasteries became important commercial enterprises and amassed great wealth. The state supervised the exam system for entry into the monkhood and kept other forms of state control over the Buddhist institutions.

Map 8.5 The World of Asian Buddhism
Chapter 8, *Ways of the World: A Brief Global History with Sources*, Third Edition

V. China and Buddhism

B. Losing State Support: The Crisis of Chinese Buddhism

1. Resentment of wealth, withdrawal, and foreignness

a. Many resented Buddhism for a variety of reasons. The tax-exempt wealth that the monasteries amassed due to their commercial activities drew jealousy from many quarters, not the least the state, who saw lost revenues. Others did not like Buddhist ideas about withdrawing from society and celibacy as they conflicted with Confucian emphasis on the family. Others disliked the foreign origins and nature of the faith.

V. China and Buddhism

2. An Lushan rebellion (755–763):

    a. The rebellion against the Tang dynasty was led by a general of foreign origin and increased Chinese xenophobia.

3. Han Yu's Confucian counterattack (819):

    a. He launched a scathing counterattack on Buddhism, telling the emperor that the Buddha spoke a foreign language, not that of the Chinese kings.

V. China and Buddhism

4. Imperial persecution (841–845):

a. A series of decrees ordered hundreds of thousands of monks and nuns to return to a normal, tax-paying life. Temples and monasteries were destroyed or taken over by the state, and Buddhists could not use precious metals and gems in their art work.

5. A Confucian thinking cap, a Daoist robe, and Buddhist sandals:

a. This Chinese proverb held that all “black haired sons of Han” had elements of all three ideologies within themselves, assimilating Buddhism into other Chinese thoughts and practices.

Source 8.1 A Banquet with the Emperor
Ink and color on silk, 15th century/Private Collection/Photo © Christie's Images/Bridgeman Images
Chapter 8, *Ways of the World: A Brief Global History with Sources*, Third Edition

Source 8.2 At Table with the Empress
National Palace Museum, Taipei, Taiwan/Werner Forman/Art Resource, NY
Chapter 8, *Ways of the World: A Brief Global History with Sources*, Third Edition

Source 8.3 A Literary Gathering
(Formerly attributed to) Scholars of the Liuli Hall, late 13th century, China. Song Dynasty (960–1279). Handscroll: ink and color on silk. Image: 12-3/8 x 50-9/16 in. (31.4 x 128.4 cm.). Overall with mounting: 15-1/8 x 329-1/2 in. (38.4 x 836.9 cm.). Gift of Mrs. Sheila Riddell, in memory of Sir Percival David, 1977 (1977.49). The Metropolitan Museum of Art, New York, NY, USA/Image copyright © The Metropolitan Museum of Art/Image Source: Art Resource, NY

Source 8.4 An Elite Night Party